

A
SERMON
PREACHED AT
THE FVNERAL OF THE
RIGHT HONORABLE
AND REVEREND FA-
THER IN GOD
LANCELOT
LATE LORD BISHOP OF
VVINCHESTER.

In the Parish Church of St. SAVIORS
in SOUTHVARKE.

On Saturday being the XL. of November,
A. D. MDCXXVI.

By the Right Reverend Father in GOD,
IOHN late L. Bishop of ELY.



LONDON,
Printed by RICHARD BADGER.
MDCXXXIII.

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THE FUNERAL OF THE

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THE LORD

LANCETOT

LATE LORD BISHOP OF

WINCHESTER.

In the Parish Church of St. SAVIORS

in Southwark.

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A. D. 1691.

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A S E R M O N
PREACHED AT THE EV-
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THER IN GOD, LANCELOT late

Lord Bishop of WINCHESTER.

HEB. Chap. XIII. Ver. XVI.

*To doe good, and to distribute forget not : for with such sacrifices
God is well pleased.*



IN the tenth Verse the Apostle saith ; *Wee have an Altar, of which they have no right to eate, that serve the Tabernacle. Habemus Altare,* We have, that is, Christians : So it is *proprium Christianorum*, proper to Christians : not common to the Iewes together with Christians ; they have no right to communicate, and eate there, that *serve the Tabernacle*. And yet it is *commune Altare*, a common Altar to all Christians, they have all right to eate there. And so it is *externum Altare*, not onely a spirituall Altar in the heart of every Christian ; then *Saint Paul* should have said *habeo*, or *habet unusquisque*, I have, and every Christian hath in private to himselfe : but *We* have an Altar, that is, all Christians have ; and it must be Externall, else all Christians cannot have it.

Our Head CHRIST offered His Sacrifice of Himselfe upon the Crosse ; *Cruce Altare* CHRIST ; and the Crosse of CHRIST was the Altar of our Head, where he offered the *unicum, verum, & proprium Sacrificium*, the onely, true, proper sacrifice, propitiatory for the sinnes of mankind ; in which all other sacrifices are accepted, and applicatory of this propitiation.

1 The *Onely Sacrifice*, one in it selfe, and once only offered, that purchased eternall redemption : and if the redemption be eternall, what need is there, that it should bee offered more than once, when once is all-sufficient :

2 And the *True Sacrifice* : All other are but Types and Representations of this sacrifice ; this onely hath power to appease GODS wrath, and make all other Sacrificers, and sacrifices acceptable.

Qqqqq 3

3 And

3 And the *Proper Sacrifice* : As the Psalme saith, *Corpus aptasti mihi*, thou hast fitted me with a *Body* ; the Deitie assumed the Humanity, that it might *accipere a nobis quod offerret pro nobis* ; being the Deitie could not offer, nor be offered to it selfe, He tooke flesh of ours, that he might offer for us.

Now as Christs Crosse was His Altar, where He offered Himselfe for us ; so the Church hath an Altar also, where it offereth it selfe : not *Christum in capite*, but *Christum in membris*, not Christ the Head properly (but onely by commemoration) but Christ the Members. For, Christ cannot be offered truly, and properly, no more but once upon the Crosse : For Hee cannot bee offered againe, no more than Hee can be dead againe : and dying, and shedding blood, as He did upon the Crosse ; and not dying, and not shedding blood, as in the *Eucharist*, cannot be one *Action* of Christ offered on the Crosse, and of Christ offered in the Church at the Altar by the Priest, by Representation only, no more than Christ and the Priest are one person : and therefore though in the Crosse and the Eucharist there be *Idem sacrificium*, the same sacrificed thing, that is the *Body* and *Bloud* of Christ, offered by Christ to His Father on the Crosse, and received and participated by the Cōmunicants in the Sacrifice of the Altar ; yet *Idem sacrificium quoad actionem sacrificii*, or *sacrificandi*, it is impossible there should be the same sacrifice, understanding by sacrifice the *action* of sacrifice. For then, the Action of Christs sacrifice, which is long since past, should continue as long as the Eucharist shall endure, even unto the worlds end ; and his *Consummatum est* is not yet finished : And dying and not dying, shedding of blood and not shedding of blood, and suffering and not suffering cannot possibly be one *action* : and the Representation of an Action cannot be the *Action* it selfe.

And this conceipt was unknowne to Antiquity. All the Fathers held it a sacrifice, onely because it is a Representation or Commemoration of the True sacrifice of Christ upon the Crosse ; even as our Saviour commanded, *Doe this in remembrance of me*. Saint Augustine saith, *Huius sacrificii caro & sanguis, ante adventum Christi, per victimas similitudinum promittebatur : in passione Christi, per ipsam Veritatem reddebatur : post ascensum Christi, per Sacramentum memoria celebratur, &c.* And Saint Chrysostome, *Hoc est exemplar illius, &c.* And Thomas Aquinas giving the reason of the diverse Names given to this Sacrament saith, that it hath a triple signification. 1. *Respectu pateriti*, one in respect of the Time past, inasmuch as it is commemorative of the Lords Passion, which is called a true sacrifice ; and according to this, it is called a sacrifice. 2. *Respectu presentis*, in respect of the present, that is, of the Unity of the Church, unto which, men are gathered by this Sacrament, and according to this it is named a Communion, or Synaxis, because by it we communicate with Christ, and are partakers of His Flesh and Deity. 3. *Respectu futuri*, in respect of that which is to come, inasmuch as this Sacrament is prefigurative of the fruition of God, which shall be in heaven ; and accordingly it is called *viaticum*, because it heere furnisheth us in the way, that leads us thither. Again it is called the *Eucharist* ; that is, *bona gratia*, the good grace, because *eternall life is the grace of God*, Rom. VI. or else, because it really containes Christ, who is full of grace. It is also called *Metalepsis*, or *Assumptio*, because by it we assume the Deity of the Sonne. All this, Part. III. Q. LXXII. Artic. III. In corpore. And in his Answer ad III^m. he addeth, That this Sacrament is called a *Sacrifice*, inasmuch as it doth represent the Passion of Christ ; it is likewise called *Hostia* an Host, inasmuch as it containeth Christ Himselfe, who is *Hostia salutaris*, Ephes. V.

Here is a Representative, or Commemorative, and Participated Sacrifice of the Passion of Christ, the True sacrifice, that is past ; and here is an Eucharisticall sacrifice : but for any Externall Proper sacrifice, especially as sacrifice doth signifie the Action of sacrificing, here is not one word. And therefore this is a new conceipt of latter men, since Thomas his time, unknowne to him, and a meere Novellisme. And the Cure is as bad as the Disease : Though Thomas gives no other reasons, why it is called a sacrifice, yet (say they) Thomas denieth it not. For, that is plainly to confesse that this is but a patch added to Antiquity. And yet when he saith, it is a Representative or Commemorative

morative Sacrifice *respectu prateriti*, in respect of that which is past, that is, the *Passion* of Christ, which was the true Sacrifice, he doth deny by consequent, that it is the true sacrifice it selfe which is past. And if Christ be sacrificed daily in the *Eucharist*, according to the *Action* of sacrifice, and it be one and the same sacrifice offered by Christ on the *Crosse*, and the *Priest* at the *Altar*, then can it not be a *Representation* of that sacrifice which is past, because it is one and the same sacrifice and action present.

Therefore *Saint Paul* proceeds in the XV. Verse: *By him therefore let us offer the sacrifice of praise to God continually*, that is, the fruit of our lips giving thanks to His Name. *Let us offer up to God*; Christians then have an offering: and let us offer up to God continually; this is the ground of the daily Sacrifice of Christians, that answereth to the daily sacrifice of the Iewes. And this sacrifice of praise and thanks may well be understood the *Eucharist*, in which we chiefly praise and thanke God for this his chiefe and great blessing of our Redemption. And this and all other Sacrifices of the Church external or spiritual must be offered up and accepted *per Ipsum*, in, by, and through Christ. *S. Paul* saith not, *Ipsum offeramus*, Let us offer Him (that is) Christ; but let us offer and sacrifice *per Ipsum* by him, in whom only we and our sacrifices are accepted. And *Rom. XII. I.* *Offerte corpora*, Offer your bodies living sacrifices, holy and acceptable to God, which is your reasonable service: It is not *Corpora sine Animis*, not bodies without soules; For in them without soules, there is no life, no holinesse, no accepting: and this is mans reasonable service; all else is without reason. And *S. Peter* (the first Pope, as they reckon him, who I am assured had infallibility) saith *I Pe. II. V.* *Ye also as lively stones are built up a spirituall house, and holy Priesthood, to offer up spirituall Sacrifices acceptable to God, per Ipsum Christum*, by IESUS CHRIST. And *S. Iames* (*Chap. I. Ver. XVIII.*) tels us, that to this end God begat us by his word of truth, that we might be *primitia creaturarum*: not offer to God the first fruits of our fields or cattle, but that we might offer up our selves as first fruits to God. So all the Offerings of the Church are the Church it selfe; and Christ the Head offered *corpus naturale*, his naturall Body, his soule and flesh for a sacrifice, for the ransome and price of our sin, thereby purchasing eternall redemption, *Heb. X. XI.* and by this one offering He perfected for ever them that are sanctified, Verse XIII. Neither doth Christ there (that is) in heaven, where he now appeares in the presence of God, offer often, or any more for us, but this once; there is appearing, but no offering. And the Apostle gives the reason of it. For then he must have often suffered since the foundation of the world, *Heb. IX. 24, 25, 26.* He appeares in heaven as our High Priest, and makes intercession for us; but Hee offers his naturall body no more but once, because he suffers but once. No offering of Christ (by *S. Pauls* rule) without the suffering of Christ: the Priest cannot offer Christs naturall body without the suffering of Christs naturall body.

So likewise the Church, which is Christs mysticall body, offers not Christs naturall body: it hath no power to offer the naturall body, which is proper to Christ only, *Pono animam & nemo tollit*; nor the Church, nor they that are not the Church. And there is no such thing in Scripture, nor I presume can easily be shewed out of any of the probable and undoubted Fathers, but the Church offers *corpus mysticum*, Christs mysticall body (that is, it selfe) to God in her daily Sacrifice.

First, all sacrifice is proper and due only to God. Be men never so venerable, never so worshipfull, yea *adorandi*, to be adored also, yet no man ever offered sacrifice to any, unlesse he knew him, or thought him or feigned him to be God. True Angels would never accept Sacrifice: and wicked Angels only sought it, because they also affected to be deified.

Saint Aug. de Civ. Dei. l. 10. c. 4. Et cont. Faust. l. 20. 21.

In which respect, never any Priest at the Altar, even *super corpus Martyris*, over the body or sepulcher of any Martyr, prayed thus, *Offero tibi Sacrificium, Petre, Paule, Cypriane*, I offer sacrifice to Thee, O Saint Peter, Saint Paul, or Saint Cyprian. All celebrities towards them, whether praises to God for their victories, or Exhortations to their imitation, are onely *Ornamenta memoriarum*, the Ornaments of their memories, not *Sacra*, nor *Sacrificia mortuorum, tanquam Deorum*, not the sacred things or Sacrifices of the dead, as if they were Gods, *Lib. VIII C. XXVII.*

Qqqqq 4

And

And therefore Saint *Augustine* often denies *Temples, Altars, and Sacrifices* inward and outward, visible and invisible to all *Martyrs and Saints*, as being proper and peculiar to *God* only. And I trust, *Prayers and Invocation* be in this number. For as *Orantes & Laudantes*, praying and praising, we direct our signifying words to him, to whom we offer the things signified in our hearts: so sacrificing, we know the visible sacrifice is to be offered to no other but to him, whose invisible sacrifice in our hearts we our selves ought to be, *Nos esse debemus*, *Lib. X. Cap. XIX.* And then it followeth in the *XX. Chapter*: The true *Mediator* inasmuch as taking upon Him the forme of a servant, the Man *IESUS CHRIST* became a *Mediator of God and Man*; whereas in the forme of *God* He takes sacrifice with His Father, yet in the forme of a servant, *Maluit esse, quam sumere*, He chose rather to be a *Sacrifice*, than to receive *Sacrifice*; lest even by this occasion any man might thinke he might sacrifice to a Creature, by this (Nature) He is a Priest, the same the offerer, and the same the thing offered: *Cujus rei Sacramentum*, of which things he would have the daily Sacrifice of the Church to be a Sacrament, *qua cum ipsius capitis corpus sit, seipsam per ipsum discit offerre*: which Church being the body of our Head himselfe, doth learne to offer it selfe (that is, the Church) by Him, that is, by *Christ*. Here the Body of the Head, is the mysticall body of *Christ*: and therefore the daily Sacrifice of the Church is not the *Naturall Body of Christ*, but the *Mysticall Body* that offers it selfe to *God* by *Christ*. This made Saint *Augustine* to say of Angels, and Elect and Glorious *Saints*, *Nec illis sacrificemus, sed cum illis sacrificium Deo simus*, Let us not sacrifice to them, but let us bee a sacrifice to *God* together with them, *Cap. XXV.*

But a singular and full place we have in the same *Xth. Booke*, and *VI. Ch.* Where having shewed what *Sacrifice* is, that is, every worke which is performed, that we may cleave to *God* in an holy Society, being referred to that end of good, by which wee may bee truly blessed: (as a man consecrated to the name of *God*, and dying to the world, that hee may live to *God*, is a *Sacrifice*; as the body chastened by temperance, is a *Sacrifice*, such as the Apostle calls for, *Offer up your Bodies to be a Living Sacrifice*, *Rom. XII. I.* And if the body, the servant and instrument of the soule, much more the soule it selfe is a sacrifice; As likewise workes of mercy and the like:) Hence (saith hee) it cometh to passe, *Et tota ipsa, redempta Civitas societasq; sanctorum universale sacrificium offeratur Deo, &c.* [That the whole redeemed Citie and society of the *Saints* is offered up an universall sacrifice to *God*, by our great Priest; who also offered himselfe in His passion for us, that we might be the body of so great an Head, in the forme of a servant. For this he offered: in this he was offered, because according to this he is our Mediator, in this our Priest, in this our Sacrifice.] And then urging againe the Apostles words, *Rom. XII. I.* of offering our bodies a living sacrifice, holy and acceptable to *God*, which is our reasonable service of Him, he adds, *Quod totum sacrificium ipsi nos sumus* [All which whole sacrifice we are:] We the Members are this whole sacrifice, not *Christ* the Head. For as in the body there are many members, and many offices of those members; so we being many, are one Body in *Christ*, and everyone members one of another, having diverse gifts according to the grace given us. *Hoc est sacrificium Christianorum, multi unum Corpus sumus in Christo*, [this is the sacrifice of Christians, many are one body in *Christ*.] This must necessarily be the mysticall body of *Christ*; the naturall body it cannot be: *Quod etiam Sacramento Altaris Fidelibus noto frequentat Ecclesia; ubi ei demonstratur, quod in illa oblatione quam offert, ipsa offeratur*: [Which Sacrifice the Church also frequents in the Sacrament of the Altar, well knowne to the faithfull; in which it is demonstrated to the Church, that in that oblation which the Church offers, the Church it selfe is offered.] I hope, the Church is the mysticall body of *Christ*, not the naturall. *Lib. XX, cap. X.* *Ipsam vero sacrificium Corpus est Christi, quod non offertur ipsis, quia hoc sunt et ipsi*; denying Temples, Altars, and Sacrifices to Martyrs and Saints, he saith [The sacrifice it selfe is the Body of *Christ*, which is not offered to them, because they are also this sacrifice.] This may suffice to satisfie any reasonable man of the Sacrifice of the Church, in Saint *Augustines* judgement, Yet give me leave to adde one place more, because it may stand for many, and that is *Lib. X. cap.*

cap. 31. *Nec iubent, &c.* [Neither do they command, that we should Sacrifice to them, but only to Him, whose Sacrifice we together with them ought to be a Sacrifice, *Vt, sape dixi, & sape decendum est*, as I have often said, and must often say.]

This then is the daily Sacrifice of the Church in Saint Augustine's resolute judgement, even the Church it selfe, the *Uniuersall body of Christ*, not the *Naturall Body*, whereof the Sacrament is an *Exemplar*, and a *Memoriall* onely, as hath been shewed. And when they shall prove the Churches Sacrifice to be the *Naturall Body of Christ*, and the same Sacrifice with the Sacrifice of the Crosse, as it denoteth the *Act of Sacrificing*, because the Fathers often use the word *Corpus Christi*, The Body of Christ; they shall be further answered.

In the meane time the Church of England in her reformed Liturgie [*offering our selves, our soules, and bodies to be a living Sacrifice, holy and acceptable to God, which is our reasonable service of him*] may truly and boldly say, that in this she hath far exceeded their Canon of their Masse, in which there is not one syllable, that mentions the Sacrifice of our selves and soules and bodies, which is the onely thing that God looks and calls for at our hands, and in Christ our Head is most pleasing; nay more, onely pleasing to Him, and in our power to offer properly.

We denie not then the daily Sacrifice of the Church (that is, the Church it selfe) warranted by Scriptures and Fathers. We take not upon us to Sacrifice the *naturall Body of CHRIST* otherwise than by *commemoration*, as CHRIST Himselfe, and Saint Paul doth prescribe. They rather, that take a power never given them over the *naturall body of CHRIST*, which once offered by Himselfe purchased eternall redemption all-sufficient for sinne, to offer it againe and often, never thinking of the offering of CHRIST'S *mysticall body*, the Church, that is, our selves, our soules and bodies, they (I say) doe destroy the daily Sacrifice of Christians, which is most acceptable to God.

Now then that which went before in the Head Christ on the Crosse, is daily performed in the members, in the Church. Christ there offered Himselfe once for us; we daily offer our selves by Christ, that so the whole *mysticall body of Christ* in due time may be offered to God.

This was begun in the Apostles, in their Liturgie, of whom it is said (*Acts 13.*) *Ministrantibus illis*, while they ministered and prayed, the Holy Ghost said unto them, &c. Erasmus reads it, *Sacrificantibus illis*, while they Sacrificed and prayed. If they had offered Christ's *Naturall body*, the Apostles would surely have made some mention of it in their writings, as well as they doe of the *Commemorative Sacrifice*. The word is *λεiturγιαντων* so it is a *Liturgicall Sacrifice*; or a Sacrifice performed or offered in our Liturgie or forme of Gods worship: so the offering of our selves, our soules, and bodies, is a part of Divine worship.

Now as it is not enough to feed our owne soules, unlesse we also feed both the soules and bodies of the poore; And there is no true Fast, unlesse we distribute that to the poore, which we deny to our owne bellies and stomachs; And there cannot bee a perfect and compleate adoration to God in our devotions, unlesse there be also doing good and distributing to our neighbours; therefore to the Sacrifice of praise and thanksgiving in the Eucharist, in the Church, mentioned in the fifteenth Verse, we must also adde beneficence and communication in this Text: For, *Devotio debetur Capiti, Beneficentia membris*, the sacrifice of devotion is due to our Head CHRIST, and piety and charity is due to the Members. So then, offer the Sacrifice of praise to God daily in the Church, as in the fifteenth Verse; and distribute and communicate the Sacrifice of compassion and Almes to the poore out of the Church, as in this Text.

Shall I say *extra Ecclesiam*; out of the Church? I do not say amisse, if I doe say so: yet I must say also, *intra Ecclesiam*; this should be a Sacrifice in the Church, the Apostles kept it so in their time; *Primo Die*, the first day of the weeke, when they came together to pray and to breake bread, Saint Pauls rule was, *Separet unusquisque*, Let every one set apart; or lay by in store, as God hath prospered him, that there be no gatherings,

gatherings, when I come. And our *Liturgy* in the *Offertory* tenders her *Prayers* and *Almes* on the *Lords day* or *Sunday*, as a part of the *Sacrifice* or *Service* of that day, and of *Gods Worship*; which I wish were more carefully observed among us. For this also is a *Liturgie* or *Office*, so called by the *Apostle*, 2. *Cor.* 9. 12. ἡ διακονία τῆς λειτουργίας, the *Administration* of this *Service*, or *Office*, or *Liturgie*: there is the word *Liturgy* and *Office*. For, the daily *Service* and *Sacrifice* not onely supplieth the want of the *Saints*, but is abundant also by many *thanksgivings* unto *God*. So the *Lords day* or *Sunday* is then best kept and observed, when to our *Prayers* and *Prayses* and *Sacrifices* of our selves, our soules and Bodies, we also adde the *Sacrifice* of our goods and *Almes*, and other workes of mercy to make it up perfect and compleat, that there may be *Opus diei in die suo*, the worke of the day in the proper day thereof, and these two *Sacrifices* of praise and *Almes* joyned here by *God* and His *Apostle*, may never be parted by us in our lives and practice.

First then we see, that as our *Saviour* first preached in the Mount, and then healed in the Cities and townes; so when we have offered our selves, our soules, and bodies, to be living and spirituall sacrifices in the Church unto *God*, by our High Priest *CHRIST*, we must not rest there, but must also offer our goods and almes, whether in the Church or out of the Church, to the reliefe of the poore members of *CHRIST*, that are in want. And that these two, ¹ the sacrifice of Praise, ² and the sacrifice of Almes may appeare to be indivisible and separable, insomuch that he that will give himselfe, his soule, and body to *God*, will never spare also to give his goods to those that suffer hunger, and thirst, and nakednesse; See how our *Apostle* joynes these two. ¹ First, *Per Ipsum offeramus*; By *CHRIST* our High Priest, Let us offer our selves: ² and lest that should be thought, to be all the whole sacrifice, that man is to tender to His *God*; He adds this second, with a *Nolite oblivisci*, by a kind of Negative, which is many times more forcible than an ordinary Affirmative: to doe good, and to distribute forget not: fearing as it were, lest when man had done his homage and fealty to *God*, of whom he holds in chiefe, he might thinke, that were enough to sacrifice to *God* in the Church on the *Lords day*, and then forget his Brother all the weeke after; and never to take compassion on him: whereas the truth is, *Vnus amor*, but duplex obiectum; the love is but one, wherewith we love *God* for Himselfe, and our brother who is *Gods* image for His sake, as there be two eyes, yet but one visuall faculty. For as it is to no purpose, to learne our duty at the mouth of *Gods* Preachers, on the *Lords day*, and never to put it in practice all our weeke, or life following, as if it were a matter onely for the braine and understanding; whereas in truth, first it should edifie our faith, and then fructifie in our lives: So it is a very short love to professe to love *God*, whom we have not seene, and starve our poore brethren, who lye at our gates in such sort, that we cannot choose but see them.

The Division

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So then the words containe, first an Act, *Beneficentia & communio*; to doe good, and to distribute: and that must needs be a great worke, for it is to doe good, and nothing is truly great, but that which is good. 2. A Caveat, *Nolite oblivisci*, it is a worke of great consequence, very important to our salvation, it may not be forgotten. 3. How small or vile it may seeme in it selfe, yet it is of a high rate and great esteeme: *sacrificia sunt, & talia sunt*; they are sacrifices, and sacrifices of much price, though they be but Crummes of bread, or drops of water: And so much the more precious, because they are gratefull to *God*; *Delectatur*, or *placatur Deus*, *God* is pacified, or *God* is well pleased: and all the world is well given to appease and pacifie His wrath, and gaine His favour.

Now the worke is comprised in two words, *Beneficentia & communicatio*: beneficence and distribution. *Beneficence* or bounty, that is, *Affectio cordis*; the affection and compassion of the heart: And *Communication* and distribution, that is *Opus manuum*; the worke of the hand. And these two may be no more divided, than the two other sacrifices, of devotion in the sacrifice of our selves, and Charity in the Releefe of the poore: For *Beneficence* is ut Fons, as the fountaine and spring or cisterne, whence all workes of Compassion doe arise; and *Distribution* is ut Rivuli, as the Rivers or chan-

channels or pipes, by which the waters of comfort and goodnesse are carried to hungry soules.

Beneficence is as the *Sunne*, *distribution* is as the light that proceedes from the Sun: At the *beneficence* of the heart there we must begin, and by the *distribution* and *communication* of the hand, there is the progresse. And is it not enough that our heart is charitable, and full of compassion, if we be *cluster-fisted*, and *close-handed*, and give nothing: *Goe and be warme*, and *goe and be fedde*, and *goe and be clothed*, they bee *verba compassionis*, words of compassion: but if we doe not as well *feed* and *clothe*, as our tongue *blesseth*, we may have gentle hearts like *Iacobs voice*, but our hands will be *cruell* and *hayry* like *Esaus*, that vowed to kill his Brother.

And true Religion is no way a *gargalisme* onely, to wash the tongue and mouth, to speake good words: it must root in the heart, and then fructifie in the hand; else it will not cleanse the whole man.

Now, *God* only is good, and the universall good of all things, and goodnesse in selfe: If there be any good in man, it is particular, not universall, and it is *participatum*: Man is not good in himselfe, but only by participation: Goodnesse in *God* is *Essentia*; essence and being: and He is so goodnesse, that He cannot be but goodnesse, good in Himselfe, and good of Himselfe.

In man goodnesse is *Accidens*, an Accident; and such an accident, as most commonly he is devoid of it, but onely by the grace and likenesse of *God*: So that man is good *sola similitudine bonitatis divine*, onely by the similitude and imitation of the divine good: the neerer to *God*, the neerer to goodnesse; and the further from *God* the more removed from all goodnesse. So that as in every good, the greatest good is most desired: so in *doing good*, that is ever best, that joynes us most to our greatest good.

All Creatures are said to be good, by the goodnesse of *God*, *Vt principio*, as the principle, and efficient cause of all good. 2. *Vt Exemplari*, as the patterne and exemplar, and *Idea*, according to which all good things are fashioned. 3. *Vt fine*, as the end and finall cause for which all things were made.

And the like is in this *beneficence* and *doing of good*. For first, it must be good *a causa*, in regard of the first and efficient cause, which is *God*: as the good fruit proceeds from the good tree, and the tree owes his goodnesse to *God* that transplants and waters it. 2. It must be good *in fundamento*, in respect of the foundation: as the house, and the living stones and spirituall buildings are therefore good, because they are built upon the immovable foundation, the *Rock Christ*. And 3. it must be good *a fine*, from the end to which it is referred: it takes beginning from the *Holy Ghost*, and the riches of *grace*, and it must be directed only to the supreme and grand end of all things, *Gods glory*, and the reliefe of the poore members of *Christ*.

And these two, *Beneficence* and *Communication*, the eminent and imperated Acts of true Religion, the mother of all vertues they are also the acts of many other particular vertues. For first, they are the Acts of *Charity*, because they proceed from the love of *God*: 2. They are the acts of *Iustice*, because *Reliefe* and sustentation is the *due debt*, that is owing to the poore: 3. They are the acts of *Liberality* and *Bounty*, because the free gift of men, not the merit of the needy: 4. They are the acts of *Mercy*, because they participate with the wants and miseries of the afflicted.

So that as *impendere*, is *Bonitatis*: to doe good, and distribute, and bestow is the act of goodnesse; so likewise *rependere*, to pay them, where we owe them, is *Iustitia*, the worke of *Iustice*. And therefore our goods, they are not properly ours, in such sort that we can carry them with us, when we go hence: but they are *bona pauperum*, so our goods, that they are also the goods of the poore, wherof we are rather *Stewards*, than *Proprietaries* and *Lords*: and he that so keepes and hoords them, that he doth not expend them, to buy the kingdom of heaven with them, at the hands of the poore (*Ipsum est Regnum*) he doth indeed *detinere alienum*; he defrauds the poore, and detaines that which is anothers. And therefore the Psalme saith, *Dispersit, dedit pauperibus, Iustitia Ejus manet in aeternum* (Psalme 112.9.) Hee hath dispersed and given to the poore:

poore: his righteousness endures for ever; not his mercy only, but his Justice also.

Where, by the way observe, that there it is first, *Dispersit, dedit*; he dispersed and gave to the poore: here, in the Text that lies before me this day, it is *Dedit, dispersit*; He gave it, and then He dispersed it, to the poore, in such sort, that He did as it were study how to disperse it to all sorts of poore, even as many kinds of poore, as Hee could devise and find fit to receive it, learned, old men, widowes, children and prisoners, and the like.

And this goodnesse whether wee understand it plainly, as the Intention of the heart, that doth the good, and the works of the hand, that distributes and divides it: or whether we understand it, as some doe, that there is *Beneficentia in iis qua dantur*; beneficence in those things that are given: and *Communicatio in iis qua servantur*; Communication in those things that we give not, because in these times, *Omnia erant communia*, All things were in common, and so they did communicate even those things which they did not communicate and distribute: This goodnesse I say, hath two properties of true goodnesse: First, it is *diffusivum sui*; diffusive of it selfe, it imparts it selfe to as many as it can, it heapes not all upon one, as those doe that rob all others, that they may enrich their heire: Secondly, it is *unitivum Deo, & proximo*; it is unitive, and unites us to God, for whose sake we doe it, and to our Neighbour, to whom wee doe it.

And surely as in the civill States, *Quid leges sine moribus vana proficiunt*? what will the best lawes profit us, if there be no obedience, no manners? are they not altogether vaine, of lesse force than *Spiders webs*? and in Christianity, *Quid fides sine operibus*? what will faith and knowledge profit us, if it fructifie not in life and works? what can *Devotion* and *Justice* profit, if *Almes* follow not? He that will send an Embassage to God, that shall surely speed, he must send sighs from his heart, teares from his eyes, prayers from his mouth, and also almes from his hands, and they wil prove of that force, that God cannot deny them.

And if we will take with us the resolution of the learned, out of the forme of the last Iudgement, it will amount to thus much; that not onely *Peccata commissionis*, finnes of commission, or finnes committed will condemne us, but also *Peccata omissionis*, finnes of omission, or omission of doing good, as not feeding and clothing the poore, will cast us into hell: and *auferre aliena & non dare sua*, to take other mens goods from them, either by force or fraud; and not to give our owne to the poore, both are damnable, though not in the same degree. And therefore our Saviours counsell is well worth the learning (*Luke XVI.*) *Make you friends of unrighteous Mammon, that when you shall faile, they may receive you into everlasting Tabernacles.* And these externall gifts they are the *viaticum*, or viands to carry us to heaven: for though *Non hic Caelum*, heaven be not here in this life; yet *Hic queritur Caelum*, here in this life heaven is to be sought, and here it is either found or lost. So then, shall wee fast from meat, and not from sinne? shall wee pray, and rob the poore? shall our tongue praise charity, and our hands spoyle those that need our charity? God forbid.

And now, most glorious Bounty, and Communication, and Distribution, what shall I say of thee? but that thou art *Vita Sanctorum*; the very life, and joy, and delight of all Saints: and when Saints must leave this life, and all things els leave them, and they leave all things; yet thou leavest them not, but art *Comes defunctorum*, the unseparable companion of the dying. For of all that a man hath, there is nothing that shall accompany him to the Tribunall of the great Iudge of the quicke and the dead, but *Peccata & bona opera*, Sins and good works: and then it will appeare, that the voice of a few good workes, done for Christs sake, will speake lowder and plead harder, and more effectually for us, than all our glorious words and professions.

And this *doing good and distributing*, is not only profitable, but admirable also. For why? by evils and wants of others, it selfe is bettered; and it becomes beautifull, by the uncleannes and nastinesse of the wretched; it is enriched by others poverty, by others infirmities it growes strong; the bearing of burdens attols and lifts it up: and therein

therein of all other it is happie, *de spinis colligit uvas*; it does that, which CHRIST denies to be feisable, it gathers grapes of thornes, and sweetest consolation out of greatest miseries; and that which is contrary to all Nature, and Naturall reason, *ex agro sterilissimo paupertatis, messet copiosissimam colligit*, out of the most barren fields of povertie, it reapes the most plentiful harvest. And herein are these two Vertues most to be admired: *Misericordia miseriam aliorum facit nostram*, Mercy makes other mens miseries and calamities to be our owne: and *Charitas facit bona nostra proximorum*, Charitie makes our goods to be our Neighbours.

If a travelling man were heaue loaden, were it not a great and happie ease for him, if his fellow-traveller would beare part of his burden? And *Divitia, onus*: Riches is a heaue load, it presses downe many so much, that they are never able to climbe up to heaven. What is then to be done? *Da partem comiti*: give thy companion (the poore man) a part with thee, thou shalt refresh him that is weary of his wants, and thy selfe shall runne most lightly and nimble to heaven gates.

And now if thou wilt doe as my Text teacheth (that is, to doe good, and distribute) yet take these few rules in the way, they will make thee to make the more and better speed. First, doe it *Voluntary*, willingly: not by compulsion, as if it were a grievous tax or seaze: for GOD more regards thy affection, than thy gift; the widowes two mites, more than great heapes of treasure: and why? GOD is *Ponderator spirituum, non panis aut moneta*: GOD is a weigher of spirits, rather than of bread and money.

2. Doe it *hilariter*, cheerefully: for thou well knowest what GOD loves most, that is, a cheerefull giver. He doth not respect *Quid*, what it is that thou givest; but *Ex Quanto*, the cheerefull heart it comes from. 3. Doe it *Affabiliter*, with kinde words and faire language: Not of a wearinesse to be rid of a beggar, as the unjust Iudge righted the importunate widow; but out of compassion to releve him. And certainly, when there is *Pietas in re*, Compassion and piety in the deed, *non sit in verbis contumelia*: though thou give him good counsell, yet load him not with reproches and contumelies; upbraid him not with his wants or diseases; for GOD might have turned the tables, and made him as rich as Abraham, and thee as poore and infirme as Iob or Lazarus. 4. Doe it *Festinanter*, Speedily: for *Blessed is he that considers the poore and needie*, and prevents his petition: For, this is indeed to give twice, to give quickly, to have his money or his bread prepared and ready at his hand, as more ready to give, than they to ask: And this is indeed *Quarere pauperes, quibus beneficias*, to seek and search for poore, to whom thou maist doe good: and know withall that Abraham's speed to entertaine CHRIST and His Angels, made *sinum Abraham receptaculum Lazari*: Abraham's bosome to be the receptacle and place of Rest to Lazarus, as well as Lazarus's patience advanced him to Abraham's bosome. And 5. Doe it *Humiliter*, in all humilitie: *Vt eluas peccatum, non ut corrumpas Indicem*: to Redeeme thine owne finnes by thine Almes, as David said to Nebuchodonozor; but not to corrupt thy Iudge, that thou may'st sinne more freely, more securely. For, GOD is like to heare the loudest cry: and it may be the cry of thy sinne, may decry or cry downe thine Almes; and the scale of sinne may make thine Almes to be found too light.

Againe, take I beseech you these things into your consideration: First, *Quis petit*? Who it is, that asks an Almes of thee. Thou takest it to be the poore man, but thou mistakest it: It is DEUS in paupere, & CHRISTUS in paupere: GOD thy Creator, and CHRIST thy Redeemer in the poore man: and doest thou hoord up for thy wife, or thy childe, or thy servant, that will spend it in ryot; *Et negas Creatori, vel Redemptori*; and doest thou deny to GOD thy Creator, and CHRIST thy Redeemer, that bought thee with His owne blood and life?

Secondly, *Quid petit*? what it is that he doth aske: in short, *Summ non tuum*: He asks not thine, thou hast only the use, and dispose of it, but He asks His owne; and what hast thou, that thou hast not received; even to thy selfe, thy soule, and thy body, all the gifts of Nature, and all the gifts of grace? And when all is said, this is indeed all, *Da quod dedi*: give me that I first gave thee, a fruit of mine owne tree; I bestowed it on thee: *Da & reddam*, give me but some crummes, some drops out of thy heape, out

of thy fountaine, I will repay it : Nay, *da & debitor ero*; give me any part, I will become a debtour to thee upon my word and promise, to repay it in heaven.

3

Thirdly, *Ad quid*, To what purpose doth G O D aske thee by the *poore man*? to gaine it to himselfe? No; *ad mutuandum*, only to borrow of thee; and be assured, he is the best pay-master, he will restore to thee an hundred fold. And wilt thou lend to a *lew*, or a *Turke* for *ten* or *eight* in the hundred; *Et Deo non accommodas*, and wilt thou not lend to thy *Creator* and *Redeemer*, who will give an *everlasting weight of glory* for thy crummes and drops.

4

And fourthly, *Quid daturus, qui petit*; what will He give thee, that now begs of thee? For thy broken bread and meat, He will make thee partaker of the *Feast* of the *Lambe*; and for a few drops of water, He will crowne thee in the Kingdome of *glorie*: *pro poculo aquæ frigide, torrens voluptatis*; for a *cup* of *cold water* (water the common element, and *cold water*, that cost thee not the charge of a fire to warme it) there is a torrent, nay, a very sea of all pleasures provided for thee for all eternitie.

Doe good then and *distribute*: but doe it *Manibus propriis* with thine owne hands, if thou canst spare it: not by other mens hands, which may die soone after thee, or else deceive thy trust. *Lucerna in manibus, non à tergo*; hang not thy light at thy back, to shine after thy death, but carry it in thy hand; be *Executor* of thine owne Will. And doe it *Secretò*; in secret, without a Trumpet: The *seed* must be buried or harrowed under the earth, else it neither roots nor multiplies: which though *perdi videtur*, it seemes to be lost, yet unlesse it be thus sowed and buried, *revera perditur*, it will be lost indeed: And the more thou sowest, the more thou shalt reape, for *he that sowes sparingly, shall reape sparingly*.

Pars II.

And now in the second place, marke the Caution: *Nolite oblivisci*: To doe good, and to distribute *forget not*. Offer the sacrifice of praise *daily*: and if *daily*, it is likely enough to be remembred, because it is never forgotten, never omitted in the Church, whither thou art put, as to the Schoole of Memory. This is but a *lip-labour*, or at the most, but an *heart-labour*, it costs nothing but breath: but to give *Almes*, to doe good, and to distribute, that costs more; it will put thee to the charge of bread, and water, and cloathes, and the like, which is chargeable and burdensome. Any thing but our *purses*: No, that must not be left out neither: To doe good, and to distribute, to rob thine owne back and thy belly, to feed the hungry and cloath the naked, *Nolite oblivisci*; forget not to adde this *Sacrifice of Almes*, to that other of *devotion and praise*.

And surely, I may call this the *Chapter of Remembrances*, or the *Remembrancers Chapter*. In the second Verse: *Memento hospitalitatis*, forget not to be hospitable: *Abraham* entertained *Angels*, yea, the Son of G O D, the L O R D of Angels by his *hospitality*. In the third Verse: *Memento victorum, & afflictorum laborantium*; Remember those that are *in bonds*, and *afflicted*, being your selves in bonds and adversity together with them: for, as *CHRISTUS pascitur in iis, so incarceratur*; as *CHRIST* is fed in the *poore*, so He is imprisoned with them that are in bonds, and exiled with His exiled members, and condemned to the Mines, with those that are chained in the Mines: and it is an impossibility to banish the Head from His members, in whom He lives, and they in Him. In the eighth Verse: *Memento Præpositorum*, Remember your *Governours*, that have the Rule over you: you owe much to them that have sowed in you the Word of G O D, whose faith is a light or example to you. So here, *To doe good, and to distribute forget not*. The rest are particulars, *Hospitalitie* to strangers, *Visitacion* to prisoners, *Comfort* to the persecuted, and *Sustentation* to our *spirituall Governours*: but this is generall, and extends to all; strangers, prisoners, persecuted, Governours, and all other men in need, in generall; though with a *præcipuè*, chiefly to *the household of faith*. For, every man is our *neighbour*, to whom charity is to be extended; but they are more neerely our *neighbours*, to whom we stand bound by a double obligation and fraternitie, of *Nature*, and *Grace*.

Why

Why then is our *Apostle* so solicitous, that we forget not this *doing good* and *distributing*? A man would thinke, the precept need not be so strictly urged and inculcated, and that in the negative which binds *Semper & ad semper*, and therefore never to be forgotten. The Moralist gives a good Rule, *Homo in homine calamitoso misericors, meminit sui*: That man that is mercifull to a man in misery and calamity, remembers himselfe: he might have beene in misery and need, as well as his afflicted neighbour, if *G O D* had so disposed. Is it such a matter, to be so much and so often inculcated? Can a man forget himselfe? or can any man thinke that, that which falls to another man, might not fall upon him? Equall in *Nature* and *grace*, may also be equall in *miserie*, if *G O D* will: Yes surely there is need; for, he that beheld his face in the glasse, *James* 1. 24. he went away, & *statim oblitus est*; straight-way he forgetteth his owne shape, his owne spots and deformities, amends none of them, never thinkes on them more, till he comes to the glasse againe: be the glasse never so true, never so pure, even as pure as the word of *G O D* it selfe, yet so often as he comes, so often he forgets, therefore nothing is more needfull than this *not forgetting*.

And the truth is, most men are like to the young man, that said to our *S A V I O U R C H R I S T*: All these things, the Commandements of *G O D*, *custodi vi ab a-* *Math.* 13. 20.
dolescentia, have I kept from my youth: but yet hee had not so strictly kept *G O D*'s Commandements, but that withall, *custodivit bona omnia à pauperibus*; he had more strictly kept all his goods from the poore: and because he had great substance, and loved it greatly, he had need to be remembred with *Nolite oblivisci*, Forget not to doe good, and distribute: for he was *Custos pecunie, potius quam precepti*; hee was a keeper, but a keeper of money; and no keeper, but a breaker of the Commandements.

The Rich-man, and all his fellowes, *Luke* 16. have need of this, *Forget not*: He saw *Lazarus* full of sores, from the crowne of the head to the sole of the foot, and the very sight of him, was *conflatorium pietatis*; the very bellows and Anvile of compassion: and he lay at his gate, he could neither goe in, nor out, but he must looke upon him, yet *obliviscitur quod vidit*; he forgot him that he saw, and could not choose but see him: Nay, hee saw the dogs more mercifull in licking his sores than himselfe was, in curing or feeding him: and therefore *non accepit guttam aquae*, he received not one drop of water to coole his tongue. (Hee was a great, but a most miserable professor, and therefore his tongue was most tormented, because therein consisted all his Religion.) And the reason is, because *Non dedit micam panis*, he would not give him so much as he gave his dogs, not one crumme of bread.

There be some that say, *Matth.* 25. 37, 44. *Quando te vidimus esurientem, nudum, &c*? When did we see Thee hungry or naked? peradventure they never saw Him, in His owne person, *in capite*, as a particular man, the Head; but they could not but see Him, *in membris*; in His members, the poore: *Vident pauperem*, but *C H R I S T U M* *in paupere non vident*; they saw the poore man, but *C H R I S T* they saw not in the poore man: Here is great need of this *Nolite oblivisci*, Forget not to put them in mind, that they flatter not themselves with this ambiguity. *Te & Te totum*: they see not the *Man I E S U S*, the Head alone, but they cannot choose but see whole *C H R I S T*, that is, *C H R I S T* the Head, and the poore His members.

There is one, and I would there were but one, that received a talent and hid it in a *Mat.* 25. 18. 27.
napkin under the earth: he was worthy to heare *Servus equam*, Evill servant: For he knew his Masters will, that gave his talents to receive them with increase; his memory failed and had need to be rubbed with *oblitus tradere usurariis*; he forgot that which he did not forget; he forgot not to take usury for his money, and use upon use, but he forgot the true and lawfull usury to give it to the poore, and so to lend it to the *L O R D*, who would surely have paid both principall and interest also; both the substantiall reward of eternall life, and also the accidentall degree and measure of glory.

How many are there that forget the Preachers precept, *Cast thy bread upon the wa-* *Eccles.* 8. 1. 1.
ters? How many are there that say, *My barnes are too little, I will pull them downe and* *Luke* 12.
build bigger? who have been at the Schoole of forgetfulnesse, and doe not remember, *Quod ventres pauperum capiunt, quod horrea non capiunt*; that the bellies of the poore are

Luke 12.

18, 19.

greater than the greatest *barnes*, and will receive and consume all that which the greatest *barnes* cannot hold; yea, the *poore* doe so multiply, that the rich are not able to feed them. The foolish *Rich-man* said in the Gospell, *Soule thou hast much goods laid up in store for many yeares*: but when he said so, he had not many *houres* to reckon, to *eate and drinke and take his pleasure*. *Malè recondita; melius erogata*; they were ill layed up, they had beene much better distributed and scattered abroad. It may be they may passe all the degrees of comparifon. *Malè parata*; ill gotten by oppression, and fraud, and Rapine: And *Pejus detenta*, worse kept and detained; that which is ill gotten may be worse kept; and so that is, that is scraped and extorted from all others, is denied to all others, and most of all to *himselfe*, and GOD, and CHRIST: And *Pessimè erogata* expended worst of all, in ryot and excesse, in pride and vanitie, in crueltie and rebellion, in denying maintenance to the King and Countrey, or to the *poore*.

But howsoever ill gotten, worse imprisoned and debarred the light of the Sunne: and worst of all so spent, that with them, the soule, and life, and heaven it selfe is spent and lost: yet the truth is, they are then best kept, when they are well expended, and never better, than on the *poore afflicted members* of CHRIST, than in buying of heaven. But if you will make a true conjunction indeed, they are then *bene recondita*, when *bene erogata*; well stored and laid up, when they are well laid out. *Reconde in sinu pauperum*; The best house to lay them up, is to put them into the box and bosome of the *poore*: for, that indeed is the safest and surest Treasury, safer than the Temple it selfe, the *living Temples of God*: A Treasury *Sine fure, Sine verme*; without *thiefe*, without *worme*; whatsoever is put there, *desertur Deo*; the *poore* man will carry it to GOD, out of whose hands it can never be taken.

Acts 11:

And this is indeed the Art of Arts. Not the gold-making Iuggling art, which under the name of gold-making, is the consumer of gold: but the art of turning earth into heaven, and earthly almes into celestiall riches; *dando, caelestes fiunt*, these transitory earthly things procure us the unspeakable riches and treasures of heaven. And now consider, *Cornelius's Almes* and *prayers ascended* as a memoriall to GOD, and procured the great grace of the knowledge of CHRIST, and the gift of the HOLY GHOST: And *Dorcas's almes* obtained her *Resurrection* to life: GOD remembered them both, and shall we forget to doe good and distribute our almes, which have that force, that GOD will never forget them?

Part III.

GOD cannot forget them, if wee doe remember, and performe them: Nay GOD holds them at a great rate, He accepts them as *sacrifices*, and such *sacrifices* as both *pacifie* and *please* Him. *Talibus sacrificiis*, with such *sacrifices* GOD is pleased; *talibus*, with these of *Praise* and *Almes*; and with all those that are like, or of the same nature with these. Not with the *sacrifices* of *Nature* and *Moses's Law*: such are both *Mortua*, and *mortifera*; dead in themselves, and mortiferous and deadly to all that shall use them. These had their time, and were accepted as *types* and *figures*, of the true sacrifice of CHRIST upon the Crosse, in whom all sacrifices were accepted; In which they were partakers of CHRIST, and *did eat the same spirituall meat*, and *drinke the same spirituall drinke*, that we now eat and drinke by faith, and the *Rock* that followed them was CHRIST.

No more then to doe with the sacrifice *pecoris trucidati*, of the flaine beasts; that is past: but *cordis contriti*, with the sacrifice of a broken and contrite heart: that was from the beginning, and so shall continue *acceptable to God* even to the end: the *spirituall sacrifice*, or the sacrifice of the soule and spirit, that is it, which God ever accepted in the sacrifice of His Sonne CHRIST, even from the first *Adam*, to the last Son of *Adam*, the last man that shall live at the last day. And God hath beene and is weary of *carnall* and *externall sacrifice*, and neglected, yea, rejected it, for default and want of the *inward sacrifice*, but of this *inward* and *spirituall sacrifice* GOD will never be wearied with it.

In *vocall prayer* and *fasting*, and *outward Almes*, and the like, there may be *Nimium*, too much; but of *inward prayer* and *fasting* from sin, and *compassion* and *mercy*, there can

can never be *nimum*, too much; nay, not *satis*, not enough; for G O D calls for all, and all we are not able to performe which we owe. So then, the *sacrificia* must be *talia*: such sacrifices, that is, *spirituall*.

And they be *sacrificia*, in the plurall number, *sacrifices*: the *sacrifice representative*, or memoriall of C H R I S T's sacrifice, the *Eucharist*, which is truly the *sacrifice of praise*; and the daily sacrifice, of our selves, our soules and bodies in devotion and adoration to G O D. And the sacrifice of *Mercy* and *Almes* (both here recorded) these be the *sacrifices* here mentioned that please G O D: and all others not here mentioned, that are included in the *talibus*: in such like sacrifices, G O D is pleased.

And be the number of them as great as any man please to make them, yet because they are all reducible to three, I will comprise them in the number of three. First, *Sacrificium cordis contriti*, the sacrifice of the *contrite* and *broken heart*, as before, which we tender to God in our *Repentance*, and sighes and teares for our finnes. The second, *Sacrificium cordis grati*, the sacrifice of the *thankfull heart*; in praise and thanksgiving to G O D, called here, the *sacrifice of praise*. The third, *Sacrificium cordis pii*, the sacrifice of a *pious* and *mercifull heart*, in compassion and workes of *Mercie*, and *Almes-deeds*, called here, *doing good* and *distributing*.

All these, and every one of these, which are indeed but the variations, or diverse affections of one and the same heart, they are the *talia sacrificia*: such sacrifices which G O D accepts. Saint Bernard was a skilfull confectioner, he made three rare and most odoriferous Oyntments of them, most pleasing unto G O D Himselfe: The first, *Vnguentum contritionis*, the oyntment of *Contrition*, made of the sighes of the heart, and the teares of the eyes, the confession and prayers of the tongue, the *revenge*, the *judgement*, and *execution* done upon our owne soules, for our finnes: And this compunction of heart, though it be all made of bitter and sharpe poynant ingredients, yet the more sowre it is, the sweeter and more welcome it is to G O D. The second is *Vnguentum pietatis*: the oyntment of *Piety* and *compassion*, made up of the *miseries* and the *wants* of the poore; wherein the greater is the *misery*, the greater is the *mercy*; and the more fellow-feeling and compassion of the pressures of the poore, the more odoriferous is this sacrifice to pacifie G O D's wrath. The third is *Vnguentum devotionis*, the oyntment of *Devotion*, which spends it selfe in *praise* and *thanksgiving*, by the remembrance of His manifold blessings and graces; which cannot but be acceptable unto G O D, because though praise and glory be nothing unto G O D, who cannot be encreased by the breath of a mortal man; yet because it is all the Rent and tribute that man can render to his G O D, whereof to rob G O D is the greatest sacriledge, it is an oyntment most welcome to G O D; the rather, because man ever did himselfe the most hurt, when he kept glory backe from G O D and ascribed it to himselfe. In the L I. *Psalme*, The Oyntment of *Contrition* is accepted of G O D, with a *Non despicias*: the sacrifice of the broken and contrite heart, G O D will not despise. The Oyntment of *compassion* in this place, is accepted of G O D, with *delectatur Deus*: with such sacrifices G O D is pleased. The Oyntment of *Praise* goes somewhat higher with an *Honori- ficat me*: he that offers me praise he honoureth me, *Psal. L.* So the *contrite heart*, the *mercifull heart*, and the *thankfull heart*; *Talibus sacrificiis*, with such sacrifices G O D is pleased: all of these together, and every one of these severally, and all others like unto these, they doe pacifie, and please, and delight G O D Himselfe.

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Placatur or *conciliatur*, G O D is pacified or reconciled, as some reade: *Delectatur*, G O D is pleased or delighted. *Hilarescit*, or *pulchrescit*, G O D is cheered or looks upon us with a serene or pleasant countenance: But the *Vulgar* will have it *Promeretur Deus*, G O D is promerited, in favour of *merits*. I will not much stand upon the word; be it *promeretur*, in the Fathers sense, in which, *merit* is *via obtinendi*, the way and meanes of obtaining, the matter is not great.

But the word in the proper sense, signifies no more but this, that G O D is pleased, or at most pacified with such sacrifices: and this is remarkable, that the same word,

Hebr. XI. VI. signifies onely, G o d is well pleased, when it is spoken of faith. For, without faith it is impossible to please G o d, *ευαρεσιναι*: but here, *ευαρεσθαι*, must be *Pro-meriti*, as if workes were more meritorious than faith: when all the merits of workes proceed from grace and faith, as the goodnesse of the fruit is from the root, and the sappe thereof. And so, G o d may be both pacified and pleased, and yet no merit in us, but acceptance in G o d: for the best workes and sacrifices and righteousness in man, are so farre from true merit, out of any dignitie, or condignitie of the worke, that they cannot stand before G o d without mercy and grace. The best and most laudable life of the best man, hath a *Vae*, or *Woe*, lying upon it, *Si sine misericordia discutatur*, if it come to be discussed without mercy: and in the district judgement of G o d, no man, no not the man after G o d's owne heart dare enter, but prayes against it, *Ne intres in iudicium cum servo tuo*, Enter not into judgement with thy servant O L o r d (Psalme CXLIV. III.) and why? For, *no flesh is righteous in thy sight*: no flesh, no man righteous or justified, then surely no true merit.

Brasse or copper money may be made currant by the Kings Proclamation, but still it is but brasse and copper, and wants of the true value of gold and silver: and good workes, and to doe good and distribute, may goe for currant, by G o d's promise, and receive a reward out of justice, but Iustice with mercy: for, there is *Iustitia in reddendo*, Iustice in giving the Crowne according to his promise: but there is *Misericordia in promittendo*; Mercy that triumpheth over justice, in promising to give and infinite reward, to a finite worke, as heaven for a Cup of cold water, or bread, or drinke, or clothes and the like: and betweene the kingdome of heaven, and the crowne of glory, and eternall life, which is infinite, and a few crummes, or drops, or rags, which are scant so much as finite, there is no equalitie. *Inter finitum & infinitum nulla est proportio*: there is no proportion betweene that which is finite, and that which is infinite. So that as much as infinite doth exceed that which is finite, so much doe G o d's infinite rewards, exceed the best finite workes, of the best man. And the Rule of the Schoole in this is true: G o d punishes *citra condignum*, lesse than we deserve; so there is mercy in G o d's Iustice and punishments: and G o d rewards *ultra meritum*, beyond our merit or desert; and so eternall life is the grace and free gift of G o d.

1 Infomuch that we may thus resolve: First, *Non tenetur Deus*: G o d is not bound
2 to give us any reward for any dignity or worthinesse of our workes. Secondly, *Non*
3 *Meremur nos*, we deserve nothing, but are unprofitable servants, and our best workes
are unperfect, and fall short of that perfection that Law and Iustice doe require.
And thirdly, *Non deerit tamen Deus*: though G o d be not bound, and man merits
not, yet G o d never failed any man, that did doe any good worke, but he was sure
of his reward. For, though we be bound to good workes *ex debito*, of duty: G o d
commands them, and requires an account of them: yet G o d is not bound to re-
ward them *ex debito*, out of any debt owing to us for them; but onely *ex pacto*, out
of His promise, and agreement. For, eternall life is not a reward which man may
exact and require in Iustice at G o d's hands, for his labour and hire; but it is His free
gift: and therefore He calleth it not *tuum*, thine, but *Meum*, mine owne, May I not doe
what I list with mine owne?

Isay 64. 6.

What is the reason the Prophet saith (Psal. LXXI. XVI.) O Lord, *Memorabor Iustitiae tuae solius*, I will remember thy righteousness only, but because there is no other righteousness worth the remembring, but onely thy righteousness only: that righteousness that is à Domino, inherent in us by sanctification of the gifts and graces of the L o r d, is not worth the remembrance, for it is a defiled cloth, and dung in it selfe; and were it never so good, G o d hath no need of it; nay, being offred to G o d, He is nothing increased by it. If thou do all good works, *Deus meus es, & bonorum meorum non indiges*: Thou art my G o d (saith David, Psal. XVII. II.) my goods, and therein are his good workes also, are nothing to thee: G o d is not increased or enriched by them. If thou doe commit all manner of sins with all manner of greedinesse, thou canst not defile God, nor take any thing from him; thy evill cannot decrease or diminish him. But it is *Iustitia in Domino*, Righteousnesse in the Lord (that is) Christ's righteousness communicated

communicated, or imputed to us; for CHRIST is made to us *wisdom* from GOD, and *1 Cor. 1.*
Justice, or *righteousnesse* and *sanctification* and *redemption*, and Hee doth not say, *fecit*
nos, He made us righteous in the *concrete*; but *factus est nobis*, He was made righteous-
 nesse to us in the *abstract*, because He communicates His righteousness to us, and
 thereby covers our nakednesse, as *Jacob* clothed in his elder Brothers garment recei-
 ved the blessing. And therefore the Name of the Sonne of GOD is *I H O V A H*
Iustitia nostra, The LORD our righteousness.

Besides, no man is accepted or well pleasing to GOD for his workes sake, but *Jerem. 23. 6.*
 rather the worke is accepted for the workemans sake: as GOD first *Respexit Abelem*,
 He respected or accepted of *Abels person*; and then followes *& sacrificium ejus*, and
 then his sacrifice: For, GOD cares not for *Abels lambe*, but because *Abel the lambe*
 offered it, his heart and willing readinesse to offer a lambe, was pleasing, and He ac-
 cepted the sacrifice. As in the *Father of the Faithfull*, GOD could not accept the
 sacrifice of *Isaac*, because hee was not sacrificed *facto*, *sed voto* or *voluntate*: not in
 deed, but only in *vow*, and *will* and *purpose*: in him, *Voluntas reputatur pro facto*, his
 will was accepted for the sacrifice.

And in *Cain's* sacrifice, GOD made no difference betweene the *lambe* and the
sheafe of corne, both which were after commanded equally in the Law, and the *Panes*
propositionis were ever joyned with a *lambe*. The difference was, he offered his eares
 of corne, but not himselfe: and therefore the words be, *Ad Cain vero, & ad munera*
eius non respexit, But to *Cain*, and to his offering GOD had not respect: He accep-
 ted not his *person*, and therefore He regarded not his sacrifice. And therefore the An-
 cient say: *Th* either of them offered *parem cultu & religione hostiam*, an equall sa-
 crifice in respect of Religion, and the worship of GOD: *Sed non recte uterq; divisit*:
Cain made an ill division, he offered the fruits of the earth to GOD; *Cor retinuit sibi*,
seipsum non obtulit; hee reserved his heart to himselfe, and he offered not himselfe to
 GOD: but *Abel* first offered himselfe to GOD, and then his *lambe*.

*Rupert. in Gen.
lib. 4. cap. 2.*

And so *Saint Paul's* words are true; *Abel offered a greater sacrifice to GOD than*
Cain. Greater first, *Quia hostia copiosior*; because he offered a double sacrifice, himselfe
 and his *lambe*: but *Cain* only offered his *corne*. Secondly, *Quia excellentior*: he of-
 fered a more excellent sacrifice, better chosen, because *de adipibus*, of the fattest, and
 best of the flocke: *Cain* carelessly tooke that came first to hand; *de fructibus*, of the
 fruit, and no more. Thirdly, *Quia ex fide*: by *faith* he offered it; and that *faith* justi-
 fied him and his sacrifice, because he beleaved in the *Seed of the Woman*, that should
 bruise the *serpents head*. And so it is true, *dignitas operantis*, the *faith* and *piety* of the
 sacrificer, and worker, *dignitatem confert operi*, conferres all the worth to the worke.
 For if an *Heathen* or *Turke* doe the same worke of *Almes* or *mercy* that the *faithfull*
Christian doth, it shall passe without all regard; whereas the *faithfull heart* and *per-*
son makes the worke of the hand acceptable to the LORD.

So then, sacrifices of goodnesse and *Almes* or *distribution* there must be, they are
 necessary to Salvation in them that have time and opportunitie, and meanes: and
 therefore *sufficit ad penam meritis carere*, It is sufficient to punish us, if wee want good
 workes. But there can be no trust or confidence placed in them; for, they are un-
 perfect and defective, and therefore merit nothing at GOD's hands out of *Justice*,
 but onely are accepted out of GOD's *mercie*, and the infinite Merit of CHRIST,
 which is equall to His Person that is infinite, as Hee is the eternall Sonne of GOD:
 and therefore, *Sufficit ad primum, de meritis non presumere*; the greatest part of the
 dignitie of the best workes, of the best men, is to renounce all trust and confidence
 in our selves, and our best workes, and to repose all our hope in the *mercy* and *merits*
 of CHRIST.

Now to returne to the use of the word [*Promeretur*:] in Antiquity, I remem-
 ber *Saint Cyprian* useth it not for the dignitie and merit of the best worke, but onely
 for the way or meanes of obtaining. For, reading that place of *Saint Paul*, *1 Tim.*
I. XIII. [*But I obtained mercie, because I did it ignorantly in unbeliefe*:] he reades
 it thus: *Sed Misericordiam merui*: But I merited Mercie: what was Merui, in

Epist. 73. N. 11. Saint Cyprian's sense, but I obtained mercy, and so the Vulgar reads that place.

Againe, speaking of those that were baptized, and signed in the fore-head with the signe of the Crosse, he saith of *Ozias* the *Leper*, that he was *maculated* with leprosie, in that part of his body in which they are signed, *qui Dominum promerentur*, which *promerit* the *L O R D*; so would our *Rhemists* read it: But the true understanding is, they that *promerited* the *L O R D*, that is, they that enter covenant with the *L O R D* in Baptisme (*De unitate Ecclesie, Num. 16.*) And I presume, rather the keeping the Covenant, than the *entring* should be meritorious, if there be any *merit* at all.

And Saint *Augustine* (*De gratia, & libero arbitrio, cap. 5. & 6.*) speaking of Saint *Paul*, saith, *Meritum fuit in Paulo, sed malum*; In *Paul*, there was *merit*, but *evill merit*, when he persecuted the Church, and received good for it. And after; Let us returne to the *Apostle*, whom we finde without any good *merits* (*Sine ullis bonis meritis, imo cum multis malis meritis*) yea with many *evill merits*, to have obtained the grace of *G O D*; and then he addes, *Vt post bona merita consequatur coronam, qui post mala merita consecutus est gratiam*; that after his good *merits* obtained the *crowne*, who after

- 1 his *evill merits* had obtained *grace*. 1. Here, first it is plaine, *merit* is joyned in both
- 2 with obtaining. 2. Againe, *Merits* are good, and *Merits* are bad: the word is com-
- 3 mon to both. 3. *Merit* signifies in Saint *Augustines* sense, no dignity of worke, but onely a meanes of obtaining. For, it is impossible, that *evill merit* (that is, *sinne*) out of the dignity of the worke should *merit grace*; and by the same proportion and forme of speech, it is as impossible, that the dignity of the worke should *merit a crowne*; since Saint *Augustine* in the same place doth say, There would be none unto whom *G O D* the just Iudge, *redderet coronam*; should render a *crowne*, unlesse first, as a mercifull Father, *donasset gratiam*, He had given His *grace*: And then he addes *Dona sua coronat Deus, non merita tua*; *G O D* crownes not thy *merit*, but His owne gifts: His reason is, for, if they be such (that is, *thine*) they are *evill*, and if they be *evill*, *G O D* crownes them not; if they be good, they are *G O D's gifts*, and He crownes them not as thy *merits*, but as His owne gifts, *cap. 7.*

But I have troubled you too long with this *Schoole-doctrine* and *pulpit-divinitie* of magnifying *mans merits*, before men, since their *death-bed-divinitie* recants it all; and then, they are all forced, learned and ignorant, utterly to renounce it, and put all their trust in *C H R I S T's mercie* and *merits*, as their sure Anchor-head: Of which I have onely this to say; that *merit* may have some place in their science, but their owne consciences, unlesse they be seared, tell them, there is no true merit, but *C H R I S T's* onely.

Application.

I have now done with my Text: and now I apply my selfe and my Text to the present Text, that lyes before us: *Vir nec silendus, nec dicendus sine curâ*, A man whose worth may not be passed over in silence, whom all ages with us may celebrate and admire; nor to be spoken of without great care and study: Of whom I can say nothing, but his worth and vertues will farre exceed all mens words. Here I desire neither the tongue of man, nor Angels: if it were lawfull, I should wish no other but his owne tongue and pen, *Ipsè, Ipse quem loquar, loquatur*: let him speake of himselfe, none so fit as himselfe was, of whom I am to speake this day. *Et jam loquitur*, And he now speakes: Hee speakes in his learned Workes and Sermons, and hee speakes in his life and workes of mercie; and hee speakes in his death: And what hee taught in his life and workes, he taught and expressed in his death. Hee is the great Actor and performer, I but the poore cryer, *Vox clamantis*, He was the *Vox clamans*: he was the loud and great crying Voyce, I am but the poore *Eccho*: and it is well with me, if as an *Eccho*, of his large and learned bookes and workes, I onely repeat a few of the last words.

No man can blame me, if I commend him at his death, whose whole life was every way commendable: *Iustus sine mendacio candor, apud bonos crimini non est*; Iust

commen

commendation without flattery, is no fault in the opinion of the best men: And the ancient custome of the Church, did celebrate the memories of holy men, to the praise of GOD that gave such eminent graces to them, and to stirre up others by their example to the Imitation of their vertues.

I speake my knowledge of him in many things: I loved, and honoured him for above thirtie yeares space. I loved him I confesse, but yet *Iudicio meo non obstat Amor, qui ex Iudicio natus est*; My love doth not blinde or out-sway my Iudgement, because it proceeded from Iudgement. Of whom what can I say lesse, than that hee was *vita innocentissimus, ingenio florentissimus, & proposito sanctissimus*: In his life most innocent, in his knowledge and learning most flourishing and eminent, and in his purpose and life most holy and devout: whose carriage was so happie, *Quem nemo vituperat, nisi etiam laudet*; no man could ever discommend him, but will he nill he, he must withall commend him. And no mans words were ever able to disgrace him: *Vera, necesse est benedicat; falsam vita morisque sapient*: They that spake trueth of him, could not but speake well of him; and if they spake falsely of him, his life and manners did confute them.

And if this Text were ever fully applied in any, I presume it was in him; for, he was *totus in his sacrificiis*; he wholly spent himselfe, and his studies, and estate in these sacrifices, in prayer and the praise of GOD, and compassion and works of charitie, as if he had minded nothing else, all his life long, but this, to offer himselfe, his soule and body, a contrite and a broken heart, a pitifull and compassionate heart, and a thankfull and grateful heart, a living sacrifice, holy and acceptable to GOD, by IESUS CHRIST, which is our reasonable service of Him.

He was borne in this City of London, of honest and godly parents; who besides his breeding in learning, left him a sufficient patrimony and inheritance, which is descended to his heire, at Rawreth in Essex. It is true: *Senum vita composita*, the lives of old men, many times are orderly and well composed, and disposed, and stayed; whereas in youth, many things that are in true judgement not altogether decent, are not so indecent in them, but that they well enough become their younger yeares: In this, hee was happie, *Huius vita composita à pueritiâ*. His life was well composed and ordered even from his child-hood. I may well say of him, as the Prophet doth; *Bonum est portare Iugum Domini ab Adolescentiâ*: herein was his happinesse, that he tooke up, and did stoutly beare the yoke of the LORD even from his youth.

In his tenderest yeares, he shewed such readinesse and sharpnesse of wit and capacity, that his teachers and Masters fore-saw in him, that he would prove *Lumen literarum & literatorum*: The burning and shining Candle of all learning and learned men. And therefore, those two first Masters, that had the care of the first elements of his learning (Mr. Ward of Ratcliffe, and Mr. Mulcaster of the Merchant-Tailors Schoole) contended for him, who should have the honour of his breeding, that after became the honour of their Schooles, and all learning. Mr. Ward first obtained of his parents, that hee should not be a prentise: and at length Mr. Mulcaster got him to his Schoole: and from this time, *perit omne tempus, quod studiis non impenditur*, hee accounted all that time lost, that he spent not in his studies, wherein in learning he outstript all his equalls; and his indefatigable industry, had almost outstript himselfe. He studied so hard when others played, that if his Parents and Masters had not forced him to play with them also, all the play had beene marred. His late studying by candle, and early rising at foure in the morning, procured him envie among his equals, yea, with the *Vishers* also, because he called them up too soone: Not like to our moderne scholars, *qui nondum hesternam edormiverunt crapulam*; who at seven and eight of the clocke, have their heads and stomacks aking, because they have not yet slept out their last nights surfers and fulnesse.

Their paines and care, he so carefully remembred all his life long, that he studied alwayes how to doe good to them and theirs. In which gratefulnesse he promoted Doctor Ward to the Parsonage of Waltham: and ever loved and honoured his Master

Mulcaster.

Mulcaster during his life, and was a continuall helper to him, and his Sonne *Peter Mulcaster*, to whom he gave a legacie of twenty pound by his Will: And as if he had made *M^r. Mulcaster* his Tutor or supervisor, he placed his picture over the doore of his Studie: whereas in all the rest of his house, you could scanty see a picture.

From Master *Mulcaster* hee went to *Cambridge*, to *Pembroke-Hall*, and was there admitted one of *Doctor Wats* Scholars: a notable *Grammarian*, well entered in the *Latine*, *Greeke*, and *Hebrew* tongues, and likewise in the *Geometry*, and some of the *Mathematicks*: and after a Fellow there, in which hee passed over all *Degrees* and *Places* in such sort, *Ut majoribus semper dignus haberetur*; hee ever seemed worthy of higher and greater *Places*, and would in the end attaine the highest: *Virtutes enim ejus matura erant*; For his abilities and vertues were mature, and ripe for greater employments.

And in this hee owed little to his Tutors, but most to his owne paines and studie. In which, give mee leave to remember one thing which he hath often lamented himselfe to mee and others, that he never could finde a fit opportunitie to shew his thankfulness to *Doctor Wats*, his Patron, nor to any of his posteritie: Yet he did not utterly forget him in his Will, having ordered that the two *Fellowships* to be founded by him in *Pembroke-Hall*, should alwayes be chosen and filled, out of the *Scholars* of *Doctor Wats* Foundation, if they were found fit, of which him selfe had beene one.

Being in holy Orders, he attended the Noble and zealous *Henry Earle of Huntingdon*, President of *Yorke*, and was imployed by him in often preaching, and conference with *Recusants*, both of the *Clergie*, and *Laitie*; In which, *God* so blest his endeavours, that he converted some of the *Priests*, and many of the *Laitie*; with great successe; bringing many to the Church, and seldome losing his labour; none ever converting so many as he did.

After this *M^r. Secretary Walsingham* takes notice of him, and obtained him of the Earle, intending his preferment, in which he would never permit him to take any *Countrey-benefice*, lest he and his great learning should be buried in a *Countrey-Church*. His intent was to make him *Reader of Controversies* in *Cambridge*, and for his maintenance he assigned to him (as I am informed) the *Lease* of the *Parsonage* of *Alton*, in *Hampshire*, which after his death he returned to his Lady, which shee never knew, nor thought of.

After this, he obtained the *Vicarage* of *Saint Giles without Creeple-gate*, *London*, and a *Prebend Residentiaries* place in *Pauls*, and was chosen *Master* of *Pembroke-Hall*; and afterward was advanced to the *Deanry* of *Westminster*: and all this without all ambition or suite of his owne: *God* turning the hearts of his friends to promote him for his great worth.

When he took the degree of *D. D.* in *Cambridge*, one of his questions was, that *Decima debentur jure divino*: which he betrayed not, as some have done, but made it good by *Scriptures*, and divine and naturall reason, as will appeare to the Reader, when that, among other of his *Workes*, shall enrich the *English Church*, with a happy treasure of learning.

He was, as all our *English world* well knowes, a singular *Preacher*, and a most famous *Writer*. He was so singular a *Preacher*, and so profound a *Writer*, that you will doubt in which he did excell: whose weapons in the mouthes of the adversaries proved as stones in the teeth of dogs; while they thought to withstand or answer them, they bit the stones and brake their owne teeth: and so it is true of him, *Responsa ejus sine responsionibus*. His answers were answerlesse: Never durst any *Romanist* answer him, as their common use is, that which they cannot answer and confute, they slight it, and let it passe without any answer at all.

His admirable knowledge in the learned tongues, *Latine*, *Greeke*, *Hebrew*, *Chaldee*, *Syriack*, *Arabick*, besides other moderne Tongues to the number of fiftene (as I am informed) was such and so rare, that he may well be ranked in the first place, to be one of the rarest *Linguists* in *Christendome*; In which, he was so perfect and absolute, both

for

for *Grammar* and profound knowledge therein, that he was so perfect in the *Grammar* and *Criticismes* of them, as it hee had utterly neglected the matter it selfe; and yet he was so exquisite and sound in the matter and learning of these *Tongues*, as if he had never regarded the *Grammar*.

Scientia magna, Memoria major, Iudicium maximum: his *Knowledge* was great and rare, his *Memory* greater, and his *Iudgement* profoundest and greatest of all; and over and above all these, *Industria infinita*, his *paines* and *industry* was infinite: For in the things, the world hath seene, he used no man to reade for him; as those great Clerks, *Bellarmino*, and others fashion is, to imploy whole *Colledges* and *Societies* to studie and reade for them, and so furnish them; he onely used an *Amanuensis*, to transcribe that, which himselfe had first written with his owne hand.

So that now I may propose him, *Vt exemplum sine exemplo maximum*, as a great Example example-lesse: *Nec ante eum, quem ille imitaretur; nec post eum, qui eum imitari & assequi possit, inventus est*: There was none before him, whom he did imitate: nor none will come, after him, that will easily overtake him: Infomuch that his great gifts may well be taken, a little to cloud and over-shadow and obscure all men of his Age and Order: and surely the fame of this singular Bishop will become such a light to all posterity, *Vt nec bona eorum, nec mala latere patietur*, 'twill not suffer neither their good, nor, their evill to lye hid.

Was his fame great? *Major inventus est*, Hee was ever found to be greater than fame made him. In which as he was a wonderfull *Mirroure* of *learning* and *learned men*, so he was a singular *Lover* and *encourager* of *learning* and *learned men*: which appeared in his liberality and bounty to Master *Causabon*, Master *Cluverius*, Master *Vossius*, Master *Grotius*, Master *Erpenius*, whom he attempted with the offer of a very large stipend, out of his owne purse, to draw into England, to have read and taught the *Oriental* tongues here: even as one well said, *Omnes quod in se amant, in aliis venerantur*: those gifts and knowledges, which he loved in himselfe, he honoured and rewarded in others.

When the Bishopricks of *Ely* and *Salisbury* were void, and some things were to be pared from them, some overture being made to him to take them, hee refused them utterly: If it please you to give me leave, I will make his answer for him; *Nolo Episcopari, quia nolo alienare*, I will not be made a *Bishop*, because I will not alienate *Bishops lands*.

After this, by some perswasion he accepted of *Chichester*; yet with some feare of the burden: and after that, of *Ely*; and last of this of *Winchester*; whence *God* hath translated him to heaven: in which he freed himselfe and his Successour of a pension of foure hundred pound *Per annum*, which many of his Predecessors had paid. He was *Almoner*, *Deane* of the *Chappell*, and a *Privie Counsellor* to King *JAMES*, and King *CHARLES*: In which he spake and medled little in *Civill* and *Temporall* affaires, being out of his profession and element: but in causes that any way concerned the *Church* and his Calling, hee spake fully and home to the purpose; that he made all know, that he understood and could speake, when it concerned him, as by those few speeches which are preserved, you may judge, *ex ungue leonem*, a wise man by his words and deeds.

And herein he was like the *Arke* of *God*: all places where it rested were blessed by the presence of *God* in it; so, wheresoever he came and lived, they all tasted and were bettered by his providence and goodnesse. *Saint Giles* was reduced to him by a Rate toward the better maintenance of the place, and the house repaired. He found nothing in the *Treasury* in *Pembroke-Hall*; he left in it, in ready mony a thousand pound. Being *Prebend Residentiary* in *Pauls*, he built the House in *Creed-lane*, belonging to his *Prebend*, and recovered it to the Church. Hee repaired the *Deanes* lodging in *Westminster*. When he came to *Chichester*, he repayed the *Palace* there, and the house in *Aldingbourne*. At *Ely*, he spent in Reparation of *Ely-house* in *Holborne*, of *Ely-palace*, at *Downham*, and *Wisbich Castle* two thousand pound. At *Winchester-house*, at *Farneham*, at *Waltham*, and *Wolvesey*, likewise two thousand pound.

It seemes plainly, he loved the Churches in which he was promoted and lived, better than he did his money, or his owne gaine. For, if we consider these expences in his Episcopall Houses, and his most magnificent entertainment of his most gracious Sovereigne King IAMES, at *Farneham*, where in three dayes he spent *threethousand pound*; as great and bountifull entertainment as ever King IAMES received at a Subjects hand: besides he refused to make some *Leases* in his last yeares, which might have beene very beneficiall to him, for the good of his Successour; his reason was, *Many are too ready to spoile Bishopricks, and few enough to uphold them*: Adde to these the many *Almes* hee gave in his life, and now at his death, and wee shall see he was free from all *avarice* and love of *money*. In him, is true that word of Saint Iohn, *Nolite diligere mundum*: he doth not say, *Nolite habere*, but *Nolite diligere*, Love not the world: he doth not say, *have not*, *possesse not* the world, or goods of the world; but *lovethem not*: He had them, but he loved them not: *Vt dispensator, ut Erogator*; he had them but as a *Steward* to dispose and expend them, to procure an everlasting Tabernacle in the highest heavens.

He medled little with them, but left the taking of his accounts from his Officers to his Brothers: and when he began his *Will* at *Waltham* a year before his death, he understood not his owne estate; nay till about six weekes before his death, when his Accounts were delivered up and perfected, he did not fully know his owne estate: and therefore in his first draught of his *Will*, he gave but little to his kindred, doubting he might give away more than he had, and therefore in a Codicill annexed to his *Will*, he doubled all his legacies to them, and made every *hundred* to be *two hundred*, and every *two hundred* to be *four hundred*: And yet notwithstanding this encrease, hee gave more to the maintenance of *learning*, and the *poore*, than to his kindred: His charitie and love of *God* and the *poore*, was greater in him, than *Naturall affection*; and yet he forgot not his naturall affection to them.

It was said of him, that in his time was held to be *Delicia hominum* (*Titus*,) *Abstinent alieno, ut si quis unquam*: If ever any man abstained from that which was not his owne, he was the man. This is as true of this most Reverend Prelate: he never tooke any mans goods, or right from him. Give me leave to adde a little more of him: *Distribuit sua, ut si quis unquam*; If ever any studied to disperse and distribute his owne, either to kindred or to the *poore*, surely this is the Man.

Neither did he stay to doe good and distribute till his death, that is, then gave his goods to the *poore*, when he could keepe them no longer: The first place he lived on, was *Saint Giles*; there, I speake my knowledge, I doe not say, he *began*; sure I am, he *continued his charity*: his certaine *Almes* there, was *ten pound per annum*; which was payed quarterly by equall portions, and *twelve pence* every Sunday hee came to Church, and *five shillings* at every *Communion*: and for many yeares, since he left that Cure, he sent *five pound* about Christmasse, besides the number of *gownes* given to the *poore* of that Parish when he was *Almoner*. And I have reason to presume the like of those other parishes mentioned in his *Will*, to which hee also gave Legacies: to *Saint Giles* an *hundred pound*, where he had beene *Vicar*. To *Alhallowes Barkin*, where he was borne, *twentie pound*. To *Saint Martins Ludgate*, where he dwelt, *five pound*. To *Saint Andrewes in Holborne* where *Ely-house* stands *ten pound*. And to this Parish, of *Saint Saviours in Southwarke* where he died, *twenty pound*: which Parishes he hath remembred, for his *Almes* to the *poore*, when the land shall be purchased for the reliefe and use of the *poore*.

When he came to *Oxford*, attending King IAMES in the end of his progresse, his custome was to send *fiftie pound* to be distributed among *poore Scholars*. And the like hee did at *Cambridge*, in his Iourney to *Ely*. And lest his left hand should know what his right hand did, he sent great *Almes* to many *poore* places, under other mens names; and he stayed not till the *poore* sought him, for he first sought them (as his servants imployed in that service can witnesse) as appeared at *Farneham*, at *Waltham*, and *Winchester*: And in the last year of great Sicknesse, hee gave in this Parish of *Saint Saviours*, an *hundred Marks*. Besides, since the yeare *one thousand six hundred and twentie*,

twentie, as I have my information from him, that kept his bookes of Accounts, and delivered him the money, he gave in private Almes to the summe of one thousand three hundred and fortie pound.

The totall of his pious and charitable workes mentioned in his Will, amounts to the summe of six thousand three hundred twenty six pounds. Of which, to Pembroke-Hall, for the erection of two Fellowships, and other uses mentioned in the Codicill, a thousand pound, to buy fiftie pound land per Annum, to that purpose. Besides a Bason and Ewer, like that of their Foundresse, and some Bookes.

To buy two hundred pound per Annum, foure thousand pound : Vix. for aged poore men, fiftie pound per Annum : for poore widowes, the wives of one husband fiftie pound : for the putting of poore Orphans to prentise, fiftie pound : to prisoners, fiftie pound.

He was alwayes a diligent and painefull Preacher : most of his Solemne Sermons he was most carefull of, and exact ; I dare say, few of them, but they passed his hand, and were thrice revised, before they were preached : and he ever misliked often and loose preaching, without studie of Antiquitie : and he would be bold with himselfe, and say, when hee preached twice a day at Saint Giles, hee prayed once : And when his weaknesse grew on him, and that by infirmitie of his body he grew unable to preach, he began to goe little to the Court, not so much for weaknesse, as for inability to preach.

After he came to have an Episcopall house with a Chappell, he kept monthly Communion inviolably ; yea, though himselfe had received at the Court, the same month. In which, his carriage was not onely decent and Religious, but also exemplarie : he ever offered twice at the Altar, and so did every one of his Servants, to which purpose he gave them money, lest it should be burthen some to them.

Now before I come to his last end, give me leave to tell you, that privately he did much finde fault and reprove three sins, too common, and reigning in this latter age. 1. *Vsury* was one, from which, what by his Sermons, what by private conference he withdrew many : 2. Another was *Simony*, for which he endured many troubles by *Quare Impedit*, and *Duplex querela* : as for himselfe, he seldome gave a Benefice or preferment to him that petitioned or made suit for it : he rather sent for men of note, that hee thought wanted preferment, and gave them *Prebends*, and *Benefices*, under Seale, before they knew of it ; as to Mr. Boys, and Mr. Fuller : The 3. and greatest was *Sacriledge*, which he did abhorre, as one principall cause among many, of the forren and Civill warres in *Christendome*, and invasion of the *Turke*. Wherein even the reformed, and otherwise the true professours and servants of *CHRIST*, because they tooke *God's* portion, and turned it to publike prophane uses, or to private advancements, did suffer just chastisement and correction at *God's* hand : And at home it had beene observed, and he wished some man would take the paines to collect, how many Families, that were raised by the spoiles of the Church, were now vanished, and the place thereof knowes them no more.

And now I draw to an end. *God's* House is truly called, and is indeed, *Domus Orationis*, the House of Prayer, it accompanies all acts done in *God's* House : of this Reverent Prelate, I may say, *vita ejus vita orationis*, his life was a life of prayer : A great part of five houres every day, did he spend in prayer and devotion to *God*. After the death of his Brother Mr. Thomas Andrewes, in the sicknesse time, whom he loved deerely, he began to foretell his owne death, before the end of summer, or before the beginning of winter. And when his Brother Mr. Nicolas Andrewes died, he tooke that as a certaine signe and prognosticke, and warning of his owne death, and from that time till the houre of his dissolution, hee spent all his time in prayer ; and his prayer booke, when he was private was seldome seene out of his hands : and in the time of his feaver and last sicknesse, besides the often prayers which were read to him, in which he repeated all the parts of the Confession and other petitions, with an audible voice, as long as his strength endured, he did (as was well observed by certaine tokens in him) continually pray to himselfe, though he seemed otherwise to rest or flumber :

flumber: And when he could pray no longer *voce*, with his voyce, yet *oculis & manibus*, by lifting up his eyes and hands he prayed still: and when *nec manus, nec vox officium faciunt*; both voice, and eyes, and hands failed in their office; then *Corde*, with his heart, hee still prayed, untill it pleased GOD to receive his blessed soule to himselfe.

And so, *hujus mortalitas magis finita, quàm vita*; his Mortality had an end, and he died peaceably and quietly in the LORD, but his life shall have no end: yea, then his life did begin, when his Mortalitie made an end; that was *Natalis*, his birth-day, September X X V. being *Manday* about foure of the clocke in the morning. So died he *aliorum majore damno, quàm suo*; with greater damage to others, even to all this English Church and all Christendome, than to himselfe: And GOD grant that many Ages may be so happie to bring forth and enjoy such a *Prelate*, so furnished with all endowments of *learning and knowledge*, with *innocencie and holinesse of life*, and with such *pietie and charitie*, as he shewed in his life and death.

My conclusion is short. I have spoken somewhat of this most reverent Prelate, but much short of his graces and worth. In summe thus much: In his life he was *Concionator & Scriptor potentissimus*; a most powerfull Preacher, and Writer: in his deeds and actions he was *potentior & diuturnior*, more powerfull and lasting. Death hath bereaved us of him; but his life, and his workes of learning, and his workes of piety and charity, I doubt not but GOD in His goodnesse will make them *Monumentum ære perennius*; a Monument more lasting than *brasse*, and *stone*, even to the coming of our LORD CHRIST.

For, no doubt, while he lived, he sowed the sincere *Word of life* in the soules of men; and in his life and death, *posuit elemosynam in sinu pauperis*; he put his *Almes* into the bosome of the poore: and shall I say, *Oravit pro eo*; it prayed for him, and by it he procured himselfe a strong Armie, and *bellatores fortes*, valiant souldiers, whose many prayers and blessings GOD could not resist, the rather because they knew him not: that is too short, and the Text goes further, *Exoravit*; it shall pray and prevaile too: and he and they have prevailed, and he is now at rest and peace in heaven, and followes the *Lambe wheresoever He goes*.

Apoc. 14. 13.

Tim. 2. 5.

And after him let us all send this blessing which the voice from heaven uttered, *Write, Blessed are the dead, which die in the LORD. For the LORD, there was no cause he should die; but he died in the LORD, because he alwayes lived to the LORD, and a happie death must needs accompany and crowne such a life. From henceforth, saith the Spirit, they rest from their labours, all teares are wiped from their eyes, and all sighes from their hearts, and their workes follow them; Opera sequuntur, & opera precedunt*; their workes goe before them: so no doubt, but his workes have done, as the prayer and *Almes*, and *fasting* of *Cornelius* did; they have procured a place for him in heaven, and his workes shall follow him, and the fame of him shall stirre up many to follow his example.

And so I end, beseeching GOD, to give to us all, as He gave to him, our parts in the first *Resurrection*, from sinne to grace: And to grant to him, and all the faithfull, and Saints departed, and us all with him, a joyfull *Resurrection* to everlasting life and glory in IESUS

CHRIST, AMEN.

(*)

FINIS.

